THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*"—Acts 13: 40-41.

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THE "MORMONS."

The following is an extract from a letter written by a Boston lady to a prominent non-"Mormon" attorney in Salt Lake City, and the gentleman's reply thereto, by whose courtesy we (the *Deseret News*) are permitted to publish both:

The Extract.

You will forgive me for protesting against your intimation that you "respect the Mormon faith." Did you not rather intend to say that you respect the men, despite their faith? For who can point out any preponderance of moral or spiritual faith in the teachings of their leaders? So long as that "Mormon" Temple stands, so long will it be the center from which will spring gross materialism and the propagation of polygamy—not perhaps in Utah, but in other Territories. Only lately have two Elders from Salt Lake been driven from Brooklyn because of their polygamous doctrines, and within a week two others from Salt Lake City were driven with anger from a large city in Australia, for the same reason. All this does not proscribe the city or the State to my mind. On the contrary, they should be permitted the leaven of culture and Christian thought and life to give them new and better ideals. And I am well aware that among "Mormons" themselves can be found, as you have said, culture and refinement.

The Reply.

Salt Lake City, December 10, 1900.

Dear Mrs. ————,

"Why is it that people, when engaged in a religious crusade, never take the trouble to verify the truth of their information? For instance, there is not one word in the Book of Mormon concerning polygamy. Polygamy was based upon an alleged revelation at a period long subsequent to the pub-

lication of their so-called Bible. Again, it is absolutely untrue that since Statehood the "Mormons" have "resumed" polygamy. The Christian world seems not to comprehend that it is the practice of "Mormons" to keep faith with all men. It was only after twenty years of desperate struggle that they surrendered polygamy, and when they did surrender it they did so publicly, regretfully, wrathfully, but earnestly and sincerely. Since Statehood there has not been a single polygamous marriage solemnized in Utah. There could not have been one solemnized except by men who would not deny it if they had done it, for they were men who of old went to prison for six months rather than make a promise that they would thereafter obey the law against polygamy. Now I do not claim that all those who were living in polygamy before Statehood have since then surrendered their additional wives. When the State was admitted, there were 2,500 polygamous families in Utah. Of these 1,000 heads of families have since died. Of the remaining 1,500—most of them old men—possibly 200 yet secretly maintain their former relations. This, in a population of 300,000, with 70,000 adult males, of whom not less than 50,000 are married, would prove that one married man in 200 is too much married. I fear that there are few Christian, or Jewish, or heathen communities anywhere in the world that would not show up a much larger average of immorality. The vice of Mormonism—that feature of it which excites the anger and active hostility of the Methodists and Presbyterians, and other denominational Protestants (for the Catholics do not worry about it)—is not polygamy, it is the great success of the Mormon missionaries in obtaining converts since polygamy was eliminated from their system. This is the "virus" which they denounce.

I attribute this success to the fact that Mormonism is something more than a theology. It is a co-operative industrial society. It is an educational, social, mutual improvement, business and benefit society. It not only promises spiritual benefit to its follower, but it promotes his temporal welfare. It finds him employment. It instructs him how and where to work. It sees that he does not lack for food, shelter and clothing. It furnishes him with society and amusement. Nowhere is the drama or music better patronized than in Utah, and every little town of 1,000 people has its 'opera house,' and the local dramatic and musical entertainments are above mediocrity.

You protest against my statement that I "respect the Mormon faith," and ask me if I did not intend to say that I respect the men despite their faith. No, I meant just what I said. I respect all faiths that inculcate temperance, truth, honesty and self-sacrifice, as I believe most faiths do. It does not follow that I accept their allegories, misrepresentations, misconstructions or their crudities. I respect the virtues of Buddhism, though I do not believe that God is a spiral staircase of whirling atoms. I respect the temperance and devotion of the followers of Mahomet, though it is my profound conviction that your sex have souls. I respect the Jewish faith, though I am not convinced that Jonah occupied the interior of the whale, or that the walls of Jericho were really blown down by one of Gideon's cornet solos. I respect the faith which fills the land with hos-

pitals where sad-robed women make life one long duty of mercy, although I do not approve of the doings of Torquemada, or accept as literally true the allegories of the feeding of the multitude with five loaves and fishes, or the changing of water to wine. So I respect "Mormonism" without believing in the golden tablets, as I respect the Christian Scientists, though I do not believe that they can rid me of my rheumatism by calling it a theory, when it is in fact a condition, and a very painful one.

Our theological friends in their unfriendly zeal for reform are prescribing a very drastic and dangerous remedy for an imaginary disease when they rush to amend the United States Constitution in order to lay a heavy hand upon "Mormonism." In polygamy the offence is not the sanctioning of such relation by a religious ceremony. In prosecutions for this offence it is necessary to prove the ceremony, and this being secret, proof could never be obtained. Under the Edmunds law there were, I think, but few convictions for polygamy, though hundreds were sent to the penitentiary for "unlawful cohabitation." An amendment to the Constitution in order to be effective would have to provide for all offences of that nature, and jurisdiction over such offences would have to be surrendered to the United States courts. Laws to enforce such an amendment would necessarily have to be equal and uniform in their operation. Congress could not make one law for Salt Lake City and another for Boston. Possibly the reformer with such an amendment could put an end to the evil doings in the tenderloin, and make the colored people in the south all virtuous, and suppress the polygamous unions on the Indian reservations, and bring the practicers of "placement" in Porto Rico to a sense of their sinful condition, and cause the Tagals and the Malayese, and even his highness that brand-new American citizen the Sultan of Sulu, to comply with the law and diminish the number of his household—and then again, possibly not.

Ah, my friend, believe me there is no truer aphorism than that "the world is governed too much." For evils which offend our prejudices but do not assail our rights the remedy should be persuasion, not sumptuary laws. The statues of our stately fortunes are sculptured with the "chisel not the axe," and there is no commandment more useful if observed, and which I fear more frequently violated than the eleventh commandment, "Thou shalt mind thy own business."

THOUGHTS ON THEOLOGY.

All sciences have their first or basic principles. The science of theology is no exception to the general rule. In the science of geometry, for instance, the straight line and the same simple line bent to a curve, is the element of all the forms that enter into dimension, however vast or minute, from a bee cell to a continent, from a continent to a world; in every work of genius, every temple of art, in the beauty of the contour of the most lovely face, from angel to archangel, from archangel to God, these lines hold. To them the lily and the rose owe their beauty, and the variegated

landscape lends its charm to the eye. Were its elimination possible it would destroy all things and make creation *nil*.

Parallel with this great truth, and as omnipresent and self-existent, is the principle that intelligence is progressive. For, admitted that intelligence is self-existent, the doctrine of eternal progression is proven, as it is contrary to all known laws of mind that intelligence can remain non-progressive.

Action is a law of mind and there can be no action without intelligence, and intelligence must be self-existent or it is the product of nothing, which is impossible.

One article of the faith of the Church of Jesus Christ of Latter-day Saints, sets forth that "We believe all that God does reveal"; therefore no creed can compass such faith. It is expansive as eternity and includes the doctrine of God's continued revelation to man, to raise him nearer to Himself.

Jesus said, "My Father is greater than I." According to Webster "superior than I," "of higher authority," for great as was Jesus He was subordinate to the Father and came to do the Father's will. In like manner the third personage of the Holy Trinity was subject to the Son, for Jesus said, "If I go not away the Comforter will not come unto you, but if I go away I will send Him unto you." This passage clearly proves that the third Personage of the Trinity was subject to the Son, as the Son was subject to the Father, and that there are degrees of authority, even in the Godhead. Psalm 82: 1, reads: "God standeth in the congregation of the mighty: He judgeth among the Gods." Some have said these were idols, but this cannot be, for it would be impossible to judge idols. Deut. 10: 17, reads: "For the Lord, your God, is God of Gods." Most assuredly God is not a God of idols, then this passage, with the foregoing, establishes the doctrine of degrees in the Godhead, and at the same time proves the doctrine of eternal progression. A comparison of these Scriptures with the sentiments of a great scholar, lately published, may be interesting. He writes: "That there was a period when nothing existed but God, that God dwelt during an infinite period in utter loneliness, without a soul to converse with or an object of His care."

"All at once He began to create worlds, men, animals, etc., and from a life of eternal idleness, doubtless, concluded that it was wrong to be so long idle, and that He would set Himself to work."

The writer gives no reason for this eternity of idleness on the part of the Lord, nor the least reason why He concluded to begin the great act of creation. What a bewildering thought! God dwelt in no habitation for there was none. He had no need of a throne for He had no subjects. Not a prayer was uttered throughout the immensity of space for there was none to adore. Solitude reigned. How unhappy the Lord must have been in such a state. He lived for Himself alone. Query, was it selfish to dwell an eternity without one act of benevolence on his part? How could a being full of benevolence have contented Himself so long, without a single manifestation of this divine attribute? These are the irrational conclusions of an author and "skilled metaphysician." This same author admits that God created all things from nothing, and truly so from his

standpoint of logic, for He had nothing to create but from nothing. From nothing proceeded countless universes, from nothing all things outside of God came. Nothing got a start and kept going until the spangled heavens with their vast suns and concourses of attendant worlds as they greet the admiring gaze.

The same writer says "the soul rests," but he gives us no clue to the start except from this omnipotent nothing, but says that "once started it will never end." What it is the learned divine does not inform us. Like another divine I heard of, he probably holds that "ten thousand souls could stand on the point of a fine needle and there still be room for more."

Such ideas take origin in vain philosophy that "gives to airy nothing a local habitation and a name."

Joseph Smith, the great modern Prophet, defines the soul as being composed of the spirit and the body. Plato and his Greek compeer philosophers never dreamed of this dualty of being, hereafter. Their philosophy, like that of modern spiritualists, had no use for the body after death.

To them it was a cumbrous thing, greatly retarding the operations of the spirit, and this view holds with many so-called Christians of our day, who, like a philosopher I conversed with, held the resurrection to be physically impossible on the ground that all physical form ends in death and afterwards become a common mass, losing all possibility of form restoration. But whence came all the life forms of our planet? His answer was from chaos. By some law then, chaos produced all we see, then why not the same reproduce them?

The Lord told Joseph Smith that the resurrection is the redemption of the soul, or the reunion of the spirit and body, and that the salvation of man includes this dual existence. The risen Redeemer was a type of celestial man glorified and exalted.

If glory celestial is attainable without the body, why did Jesus burst the barriers of the tomb and re-enter His body?

Why does He still retain it? Why will He appear again in that glorified state? "What are these wounds in Thy hands and side?" is to be a question of Judah when Messiah appears to their deliverance at Jerusalem.

In an immortal body, quickened by the spirit which occupied it as an earthly house, lies the germ of endless increase and progression. Mortal man raised to the dignity of a God, and multiplying his species in world's without end, is a doctrine that no teacher of Christendom had grasped until Joseph Smith enunciated it in the great doctrine of the eternity of the marriage covenant.

The resurrection of the righteous dead is a reunion of the sexes in the world to come. Husbands and wives continue those relations for ever.

The family circle is not rent for ever by death, as many suppose.

What was begun in weakness, and continued through the struggles of earthly life, is perfected by a more glorious reunion than eye hath ever seen, or that has entered the heart of man in this world of death.

The resurrection, therefore, is not an abstract spirituality separated from the elements of real existence, but a tangible reality.

The Lord told Joseph Smith that "spirit and element inseparably connected receives a fulness of joy, and when separated man cannot receive a fulness." How often, when the hangman's rope is placed about the neck of the murderer, is the Sacrament administered by modern priests and he sent direct to the bosom of Abraham? These priests have not yet learned that salvation includes the resurrection of the body, and that no spirit of man hath a fulness of glory when separate from the body, however righteous he may be, much less a murderer, whom the Scriptures affirm "hath not eternal life abiding in him."

Job says, "in my flesh I shall see God." Even Jesus did not ascend to heaven until He had re-entered His body. The joys of the vast paradise of the departed righteous dead are incomplete without the resurrection. How false, therefore, is that theology which denies this doctrine, no fact being more fully attested, and to ignore which would be to reject the Christian faith.

The Church of Jesus Christ with its Priesthood has been restored to give to the world a correct theology, that the time may come when men may say of the creeds of the churches, "Surely our Fathers have inherited lies and things wherein there is no profit." Jer. 16: 19.

The recent efforts to amend the creeds of the fathers is an evidence of the prevailing dissatisfaction and unbelief in regard to them. Doubtless, the time will come when change after change in these creeds will leave so little to believe, that the honest in heart of all churches will see their errors and accept the doctrines of Christ.—Elder Charles D. Evans.

Counting A Million.—An exchange has been making one of those foolish computations that periodically go the rounds of the press regarding the shortest possible length of time in which a very large number could be counted—in this instance a billion. As nobody outside of an insane asylum has any intention of counting a billion, however, it is of no possible consequence whether it could be done in less than the time given by the computer, which is over nine thousand years, or not. It is, however, a fact that a Buffalo family, while traveling over Europe in a carriage some years ago, under the incentive of wagers, made a test of the matter of counting a million. Five members of the family performed the task respectively in three weeks, four weeks, five weeks, two months, and six months. As the time was spent entirely in driving about the continent, it was possible to put in five or six hours of steady counting a day, and by the use of pebbles, which were shifted from one pocket to another to mark tens and hundreds, the labor was greatly facilitated. It may readily be imagined that the counting became a terrible bore to such of the party as were not participants, and one of the latter admits a recollection of sometimes in those days finding himself counting when he should have been saying his prayers, so mechanical did the habit become before the task was finished.—*Buffalo Courier.*

A Vision of Christmas.—This Christmas brings with it unusually solemn claims upon all those whose eyes have been enlightened to behold

the wonders of the Catholic faith. In the midst of no ordinary difficulties we are standing upon the threshold of a new century. He, the Son of God, comes to begin it with us, comes to teach us, as He has been teaching men these 1900 years, how to live, how to suffer, how to die. It is a time in which His members have to show that they are His members, in deed and in truth. To do this they must make sure that their union with Him is not one of form or profession, but real and vital. We lose so much by our want of preparation; "there was no room for them in the inn." Sin, ill-confessed, if confessed at all; resolutions feebly offered; penance grudgingly performed; worldliness, indifference—all these hinder the vision of "the King in His Beauty." We cannot see the glory of His Presence because our eyes are dim through the want of cleansing. We cannot hear the angels' song because our ears are filled with the voices of the world. . . . . If only once our eyes were opened and we could see the realities of Bethlehem! In meditation we picture to ourselves the scene of the Nativity, the Virgin Mother, St. Joseph kneeling by, the Shepherds in humble adoration, the Holy Child the object of the thoughts, the center of the devotion of them all. And then, by the power of God the Holy Ghost, earth fades from our sight, the stable and the manger pass from view. Angel voices fall upon our ears, we listen to the Mother's words of love as she gazes upon her new-born Child, and we enter into the kingdom of realities. "The Word was made Flesh."—*Church Review.*

Christianity in Social Life.—It seems to me that the greatest mistake that the churches make is in supposing that the spiritual life of the community may be Christian without showing its effect in the social life. It is a fact which no one can deny that the moral standard of certain bodies outside the church is higher than within the church. We know, by the law of supply and demand, that the churches go where they are wanted, and the necessary inference, from the geographical position occupied in our cities by Protestant churches, is that they are preaching glad tidings to the rich and not to the poor. And this is the case. They permit a man to collect excessive rents for unhealthy lodgings, to pay wages too low to support properly the workmen whom he employs, and, in many ways, directly and indirectly, to "grind the faces of the poor;" and yet, if they are regular attendants at church, if they keep Sunday, if they give a certain amount of money to the ordinary charities, they are looked upon as Christians in good standing. My attention is called to the fact that the church cares for the poor in its mission work, in the erection of parish houses, etc. I would say that so long as church work of this kind takes the form of almsgiving by the rich to the poor, it will never produce the effect that is intended The early church was a mission from the poor to the rich, and so long as the church to-day continues to be a mission from the rich to the poor, it can never accomplish the same results.—Ernest H. Crosby, *Homiletic Review.*

Who is powerful? He who can control his passions. Who is rich? He who is contented with what he has.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 3, 1901.

A NEW YEAR—A NEW CENTURY.

If the New Year had begun with the ending of the shortest day, natural and artificial or arbitrary dates and seasons would have been harmonious. Under the present *mis*-arrangement science is at fault, or in this day of progressive propriety wise men would at least advocate change as many already do in regard to general chronology whose dates are said to be equally arbitrary and unscientific. To be sure custom and commerce would be affected by removing the old landmarks—the conclusions of pontiffs and priests, but there would be no more trouble or inconvenience than in the suggested change by which weights, measures and coinage would become decimal in character, instead of the present round about and the foreigner exasperating £ s. d., or stones and hundredweights, which require, like the pounds sterling, so many superfluous or unneeded figures.

The end of the century would have been more marked than it will be if this reform had been simultaneous with the incoming year, for there is no doubt but that both year and century will be marked by greater disturbance of old methods and old thoughts which were born of conditions now or speedily becoming obsolete. The long projected and much discussed improvement in orthography would also have been in harmony with the spirit of progress. The masses are daily becoming more disposed towards reading and literature; to dispense with superfluous letters in reading matter, and make the language nearer phonetic is now more required and more feasible than ever. The eye would soon become accustomed to this in the newspaper and the book, as it has done to the radical changes of the past, or as readily as travel rubs the dialect of a provincial town from the habit of an inheritance which is the product of many generations. Conservative England fails to appropriate new ideas, inventions and discoveries as readily as do its individual members when they migrate to new environment. They are at times, in fact, unduly sensitive to associations, and not unfrequently "out Herod, Herod" in the acceptance and use of peculiarities elsewhere. They are, in fact, liable to give an exaggerated representation of things and acts, commendable or otherwise, as their environment may suggest. There is an adaptation which, in our experience and observation, seems to become *ultra*, and thus an offence; but this readiness to absorb is rather a feature of humanity than of any special section thereof, particularly if the thing copied is susceptible of exaggeration, bad or good.

It may be that the promoted slave becomes more arbitrary and tyrannical than one used to freedom; that the reformed drunkard is more assertive and impatient with the victim of drink than a sober one might be; that the convert to any faith is more enthusiastic and persistent than the appreciative one born to, or in any system; that the one who suddenly acquires wealth is more ostentatious, overbearing and inflated than is the one who was born to a lord's estate; that the ritualist places more value on ceremony and vestments than one through life familiar with all the appointments of priestly function and service. This can be observed wherever men accept change; there is more warmth but less reliability, more talk but less well-considered action, more effrontery but less solidity, more lip-service and less of that love of the heart which indicates self-possession and deeper comprehension.

The man who, after making a resolve of sobriety and passed the "public" with a Pharasaic self-disdain, only reached the corner, when he returned "to treat resolution," and the "last state of that man was worse than the first," for sudden conversions are often but the preliminary to repudiation. Good habits grow, true sacrifice is of the spirit, and true progress counts all its steps from one condition to another; the quick climber is soonest winded, that which is to endure is of slow growth, that which cometh up of a night often perishes in just as brief a space.

Yet the thought of a new year or of a new century should not be barren of results in the life of any thoughtful man or woman; even if the flight of time is but of human marking, if the milestone is but a device, experience tells their meaning, and each one brings the individual nearer to his destined end. The years mean something, the century hardly belongs to man's experience, it is not now as "when the world was young," degenerate life has cut its shining thread, and while the good, the enterprising, the one full of inspiration and knowing the key to the final redemption of his race, may envy the patriarchs and wish for their length of days in which to carry out great thoughts and accomplish mighty deeds, yet grit and purpose become overpowered as the years flee by.

Man has been, is, and will be. To realize this truth, if only in part, is to find new thoughts, to be moved upon by new impulses, and to work for new ends; to apprehend origin and destiny and to work in harmony therewith is to be indeed a Master of Arts; to have energy vitalized of God is to work for Him in His way, without wasted time or misdirected force. Years and centuries become part of the eternities, as man is part of the Godhead; the petty cares and worries of limited earth-life are but as the mist which vanisheth away, or as our little globe is but as a grain of sand in the glorious and illimitable universe, and no dream of human greatness exists, but it is overshadowed by the possibilities of man's future. "Now are we the sons of God, and it doth not yet appear what we shall be," *there are those who know* that "when He who is our Head shall appear, we shall *be like Him and see Him as He is.*"

If this is the burning thought in the soul of every Elder in Israel, surely they should be more fully consecrated and devoted than hitherto. Days, months, years in the love of God and truth will flee as the weaver's

shuttle, and all suffering and sacrifice will but work out for them "a far more exceeding and eternal weight of glory."

N.

It was a pleasure to receive a neat and musical Christmas Ode from our gifted Sister Lydia D. Alder. As our compositors had advanced their work for the holiday times we were unable to give it place in the STAR in the season thereof, but our thanks are due to the author notwithstanding. She has our faith and blessing, as have all our sisters in their several fields, and we wish them all a successful and Happy New Year.

A GRAND GIFT.—It seemed eminently fitting that the new Conference House in London should have all its appointments in keeping, and it would appear as if the suggestion only needed to be presented to T. G. Webber, Superintendent of Z. C. M. I., Salt Lake City, so that it might come before the Directors of that famous institution in proper order. They immediately acceded, and now a fine American range with all the needed appointments, graces the kitchen of the Conference House, to the delight of the domestics, the outspoken gratitude of the Elders and the continuous comments of visitors, who claim that it is the *ne plus ultra* of perfection, and far, far superior to the fireplace with all its associations of familiarity.

The handsome present is a No. 518 Miller Steel Range, which was shipped to Boston by the manufacturers in Cincinnatti, thence by the Dominion S. S. Line to Liverpool, from whence President Lyman sent it to London, with all its fittings and belongings in six packages, weighing 939 lbs., to the care of President George Q. Morris. It is now in place, and if quotation is not out of order we would simply say, that it is "a thing of utility and beauty, and a joy for ever."

The Presidency of this Mission, with the President, Elders and housekeeper of 97, Farleigh Road, Stoke-Newington, London, N., tender to the Directors and Superintendent of the Z. C. M. I. their warmest thanks, hoping for them in return the blessing of the Lord and a highly successful business year in Zion.

WORK IN ZION.—A young returned missionary writes a cheerful letter from which we quote a line or two:

"I am on the Missionary Finance Committee, and it is our duty to raise sufficient means to pay all Elders fares to their destinations (*i.e.*, those called from here). We have succeeded so far and sent three, one to Germany and two to Australia. Four more leave here in the spring."

CARDS.—Complimentary cards have poured unstintedly into "42" from our numerous friends and well-wishers. We appreciate their thoughtful remembrances, and hope that every pleasant wish may "return to them, full measure, pressed down and running over."

PRESIDENTS of Conferences are requested to be prompt in furnishing to this office the regular statistical and financial report of the Sunday Schools

for the year just closed. Blank forms for this purpose have been supplied to the various conferences.

A nameless northern sister forwards half a sovereign to Jane Holmes, our worthy co-religionist, of Batley Carr, now in her 80th year, and still industrious and self-reliant. The amount has been forwarded and no doubt gratefully received.

MISSION ADDRESSES.

THE following are the names and addresses of the presiding officers of the various divisions of the European Mission:

Platte D. Lyman, President, 42, Islington, Liverpool, England; James L. McMurrin and H. W. Naisbitt, Counselors.

NETHERLANDS MISSION.—Sylvester Q. Cannon, 120, Isaak Hubert Straat, Rotterdam, Holland.

SWISS MISSION.—L. S. Cardon, 3, Bubenberg Strasse, Bern, Switzerland.

GERMAN MISSION.—Arnold H. Schulthess, 196, Frankfurter Allee, Berlin, Germany.

SCANDINAVIAN MISSION.—Andreas Petersen, 14, Sankt Pauls Gade, Copenhagen, Denmark.

TURKISH MISSION.—Albert Herman, Aintab, Syria.

ICELAND.—John Johannesson, Reykjavik, Iceland.

CONFERENCE ADDRESSES IN THE BRITISH MISSION.

The British Mission, which is under the direct supervision of the Presidency of the European Mission, is divided into conferences as follows:

BIRMINGHAM.—Jos. H. Frisby, 230, Albert Rd., Handsworth, Birmingham.

BRISTOL.—Wm. Horsley, 44, Easton Road, Bristol.

GRIMSBY.—Moroni Moss, 24, Oliver Street, Grimsby.

IRISH.—Wm. B. Baker, 133, My Lady's Road, Belfast, Ireland.

LONDON.—Geo. Q. Morris, 97, Farleigh Rd., Stoke-Newington, London, N.

LEEDS.—B. Y. Benson, 41, Thirkill Terrace, Spring Mill Street, Bradford.

LIVERPOOL.—Wm. J. Facer, 62, Rectory Road, Burnley.

MANCHESTER.—Jas. M. White, 75, Merehall Street, Bolton.

NEWCASTLE.—F. A. Mitchell, 37, Cavendish Road, Jesmond, Newcastle.

NOTTINGHAM.—Stephen W. Walker, 144, Radford Boulevard, Nottingham.

NORWICH.—Seth Pixton, 77, Beaconsfield Road, New Catton, Norwich.

SCOTTISH.—Henry B. Thompson, 53, Holmhead Street, Glasgow.

SHEFFIELD.—Samuel J. Parrish, 34, Kearsley Road, Sheffield.

WELSH.—Neils P. Aagard, 188, Cathays Terrace, Cardiff, Wales.

CLOSING THE HOLY DOOR.

AS all Catholics and many Protestants are aware, the closing year of the century is a Jubilee year in the Roman Catholic Church. Many ceremonies have taken place to mark the period, but of these none have been or are more imposing than the opening and closing of the Holy Door at

St. Peter's Cathedral. The opening ceremony was witnessed a year ago, and the closing took place on Christmas Eve. Owing to the delicate state of the present Pope's health, the building in which the opening and closing ceremonies took place had been heated to the temperature of Leo XIII.'s private apartments to avoid any possibility of his Holiness taking a chill.

The ceremony of opening the Holy Door is declared to be symbolical of the fact that the Church is open to all men so long as they go there after a thorough and sincere conversion. When the Pope opens the door the three knocks which he gives to it represent the three continents—Europe, Africa and Asia—to which the Pope offers the treasures which he is the medium for dispensing. The three strokes are looked upon as symbolizing the joy that the Jubilee causes to the faithful of Heaven, Earth and Purgatory. The Pope, who is seated on a raised throne in front of the large door in the middle of the grand portico, remains stationary for a brief while, until the Prince of the Throne presents a golden hammer to his Holiness, which the latter takes in his right hand, and, rising from his throne, goes and knocks at the Holy Door. His clergy follow him each with a candle in his hand. His Holiness, after knocking three times at the door, says in Latin: "Open to me these doors of justice!" Then the choir adds "This is the door of the Eternal One, and the just will enter in," etc. After this the Master Masons knock down the wall which encloses the Holy Door, the wall being so lightly put together, however, that its four sides are held together but slightly, the stones of which it is composed not being cemented. Thus, no sooner has the Pope knocked at the Holy Door than it falls without any resistance. The *débris* of the wall are distributed among the worshipers, who hasten to gather them in order to put them among their most precious relics.

While this is taking place, the Pope reseats himself on the throne; but after the demolition is completed the penitentiaries of St. Peter take their brooms, clean the floor, remove the pieces of brick and mortar from the passage—which are not looked upon as material to be held in light esteem, since relics are made of them—and wash the mouldings and all round the door with holy water. This work being finished, his Holiness once more descends from his throne, singing the anthem which opens with the words: "Hæc dies quam fecit Dominus," etc., which the choir continue to sing after him. Arriving at the Holy Door the Pope recites some prayers, takes the cross, kneels before the door, intones the Te Deum, and, rising again while singing, passes through the Holy Door, his clergy following him. Everybody who can, goes into St. Peter's to witness this superb ceremony, or to take part in the vespers at the Papal Chapel. After the vespers the Cardinals take off their robes and put on their red capes, accompany the Pope to the door of his private apartments, and then retire.

After the morning mass on Christmas Day his Holiness goes to the lodge of the Benediction, where he blesses the faithful in the form which is only used on the occasion of the Jubilee. The closing of the door is a very similar ceremony to the opening. The greatest solemnity is observed, and thousands of privileged pilgrims flock to the Cathedral to be witnesses of what, except in rare instances, occurs but once in a lifetime. His Holiness

lays the first brick for the closing of the door, all the Cardinals, Monsignors, and other dignitaries in Rome being witnessess of the operation. The bricks used for this purpose are about double the ordinary size, being covered with a thin layer of plate—in some cases of silver and in others of gold. They bear in relief the Papal arms and the inscription: "Leo XIII. Pont. Max. Aperuit et clausit."—*Public Opinion.*

THE NEW CENTURY.

THE first members of the British Empire who will see the new century are the people of Savage Island, the easternmost of the Friendly Islands group, although the very first people to enter the new century may, perhaps, be on a vessel crossing the date line on December 31. This will probably be one of the Canadian Pacific fleet, which crosses the 180 degree line on her journey from Vancouver to Hong Kong. It is a striking illustration of the enormous size of our Empire, says *The Sphere*, in an article upon the new century, that at the same time that Big Ben strikes the hour of noon on Monday, December 31, the Friendly Islands will begin to enter the new century.

It is not till 11 p.m. Greenwich time on December 31 that any part of the Continent enters into the new year. Then, at the same instant Sweden, Norway, Denmark, Germany, Austria, Switzerland and Italy change from one epoch to the other, and form a broad band of the twentieth century, with the nineteenth on either side. For an hour the eastern frontiers of Belgium and Holland are the frontiers of the century as well, and the eastern boundary of France holds the same position for nearly as long. At 11:51 the new-comer appears at Paris, but the rest of the country, following French railway time, remains faithful to the past five minutes longer. In Belgium, Holland and Great Britain the old order changes, giving place to new as Big Ben strikes the hour of midnight. At a quarter past twelve by Greenwich time on the morning of January 1, 1901, Spain joins the majority, and Ireland and Portugal take the same course at twenty-five and thirty-six minutes past respectively.

The twentieth century does not reach the shores of the North American continent till 4 a.m., according to our time. At that hour the eastern provinces of Canada accept the new régime. No further change occurs till five o'clock, when portions of Canada and the States, forming a long north and south strip that includes Ottawa, New York and Washington, make their submission at the same moment. Every hour another strip, 800 miles wide from east to west, and extending from the tropics to the frozen north, flashes from one century to the other. At 8 a.m. the new era has commenced at San Francisco, and two hours later the nineteenth century has left the American continent for ever, though it lingers a little longer in the Pacific.

In Turkey, Persia, and other Mohammedan countries, the fourteenth century commenced seventeen years ago, and has consequently the greater part of its course still to run. In China they do not recognize centuries at all, but count the passage of time by cycles of sixty years. They are now

in the thirty-seventh year of the seventieth cycle, a date they are not likely to forget. In all civilized countries the chronology commences from the same date, the Christian era, but owing to various existing arrangements the advent of the new century is irregular and spasmodic.—*Liverpool Post.*

THE FEAR OF HELL.

To intelligent laymen the arguments made before the lately assembled Chicago Presbytery, in favor of "brevity in the confession of faith" must have seemed rather lacking in frankness. The advocates of a new creed dilated upon the advantages of "brevity" in general, but did not seem to indicate precisely in what respects they wished the creed abbreviated. Probably they thought it unnecessary to be specific, as all clearly understood their aim—to escape the question of hell.

To every disinterested observer of the battle of the creeds in the Calvinistic churches one fact is perfectly plain. No one really cares whether the statements of doctrine as to the Trinity, Creation, Providence, Sin, the Mediator, Faith, Repentance, Good Works or Salvation be long or short. The parts of the Westminster Confession to which the abbreviators desire to apply the pruning-knife are those which relate to the doctrine of future punishment. They do not like to preach the idea of punishing anybody severely for anything, and so they wish to throw that doctrine out of the creed or to tone it down into a meaningless generality. In other words, they wish to get rid of hell. In an age which finds excuses for the most atrocious crimes, and so makes a vice of philanthropy, they think the idea of hell antiquated and barbarous.

The fact seems worthy of attention that this anxiety to explain away the plain teachings of the Bible on the subject of hell, comes from the pulpit rather than from the pews. The layman sees that the only way he can make human law efficient is to offer reward for right-doing with one hand, and to inflict punishment for wrong-doing with the other. He knows that human justice, so far as human imperfections will permit, takes for its model what is believed to be divine justice. The layman has seen the church, from its foundations until now, standing before mankind with reward in one hand and punishment in the other, and he has approved the attitude as consistent with both reason and revelation. But now he finds his teachers throwing away the sword of retribution and attempting to restrain evil with caresses alone.

Those preachers who complain of increasing atheism and materialism may well consider whether their own desire to abolish hell is not at the root of these evils. They may well consider whether men freed from fear of punishment will longer place confidence in promises of reward. They may well think whether in absolving mankind from the fear of hell they will not make the hope of heaven less strong. Reflecting laymen are not yet convinced that the cornerstone of wholesome fear can be safely removed from its foundations of morality. They read in their Bibles, "The fear of the Lord is the beginning of wisdom," and they know that the fear of God is the fear of hell.—*Deseret News.*

Westminster Cathedral.—The Press Association states, in connection with the Catholic pilgrimage to Rome, in which Cardinal Vaughan and the Duke of Norfolk took a prominent part, it has been decided to raise a fund to pay the cost of an erection of a statue of the Redeemer in front of the new Roman Catholic cathedral at Westminister. The money will be subscribed by Catholic youths of all ages, and the statue, which is of special design, has been approved of by the Sacred Congregation of Rites. The statue will be blessed by the Pope, and the unveiling ceremony will be performed by Cardinal Vaughan. The members of the Catholic union of Great Britain's pilgrimage to Rome presented the Pope with an album, containing the names of devout Catholics who were unable to attend the pilgrimage, but who wished to pay homage to the head of the Catholic Church. A gold chalice was presented to the Pope by the International Committee of Solemn Homage. It will be used by the Sovereign Pontiff in the celebration of the first mass in the new century. This pilgrimage was the largest and most representative that has left this country for many years.—*Public Opinion.*

Ignorance of the Bible.—A reason why preaching is profitless to many hearers is because of their ignorance of the Bible. Many church members seldom look within the sacred volume. They may read a chapter to appease their consciences, but they know nothing of meditation on its truth. This neglect of the Bible hinders them from a right understanding and appreciation of many of the sermons they hear. A preacher is justified in supposing that a company of professed disciples of Christ have made themselves acquainted with the Scriptures which testify of Him. Plain and elementary truths, the first principles of the Gospel it ought not to be necessary to present to an average congregation, yet constantly sermons seem to go "over the heads" of people because they are not familiar with Scripture, history and doctrine. A sermon, though very clear in its statements, may be neither understood nor remembered because of lack of Scripture knowledge. It would be well for those who are afflicted with chronic criticism of preaching to heed the Apostle's injunction with regard to hearing.—*The Watchman.*

Half A Century.—The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded in history. The perfection of the locomotive, and the now world-traversing steamships, the telegraph, the telephone, the audiphone, the sewing machine, the photograph, the cylinder printing press, chromo-lithograph printing, the elevator for hotels and other many storied buildings, the cotton-gin and the spinning-jenny, the reaper, the mower, the steam-thresher, the steam fire-engine, the improved process for making steel, the application of ether and chloroform to destroy sensibility in painful surgery cases, and so on through a long catalogue.

WANTED to complete volumes of STARS for 1900, No. 3, 38, 45, 46, 49 and 50, all of volume 62. If any of the Presidents of Conference, Elders or Saints have any of these to spare, please forward to this office, clean or otherwise.

ONE DAY AT A TIME.

One day at a time! That's all it can be;
No faster than that is the hardest fate,
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can seem;
But it's never to-day which the spirit breaks,
It's the darkened future, without a gleam.

One day at a time! A burden too late
To be borne for two, can be born for one;
Who knows what will enter to-morrow's gate?
While yet we are speaking all may be done.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time! But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be our strength.

One day at a time! 'Tis the whole of life!
All sorrow, all joy, are measured therein,
The bound of our purpose, our noblest strife,
The one only countersign, sure to win!

HELEN JACKSON.

DIED.

BUTTERFIELD.—At Herriman, Salt Lake County, December 8, 1900, of bronchial pneumonia, William Harold, son of Edwin J. and Vilate S. Newman Butterfield, aged 14 months.

CONTENTS.

The "Mormons"	1	Mission Addresses	11
Thoughts on Theology	3	Closing the Holy Door	11
Editorial:		The New Century	13
A New Year—A New Century ...	8	The Fear of Hell	14
Editorial Notes	10	Poetry: One Day at a Time	16

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